

# Shaker Manifesto.

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VOL. XII.

FEBRUARY, 1882.

No. II.

### RESPONSIVE.

THOMAS SMITH.

*"Not authority for truth, but truth for authority."*—*Lucretia Mott.*

"The despotism of custom is on t'e wane; we are not content to know that things are, we ask whether they ought to be."

Among the many good things with which the November Manifesto, comes freighted, I see we again have the Bridegroom and Bride with us; excellent company, and a fruitful theme, although the article seems to be more of a correction of my humble self, than an answer to the questions propounded.

Personally, I can afford to let Father Time correct the fact of my being young; and if he will only deal as kindly with me, in his endeavors to convince me of the fact, that because I am young, therefore I cannot be "clear, logical, and concise," he will probably do it by some other method than by simple assertion.

I accept always the spirit of correc-

tion, but I respectfully demur to the assumptions and conclusions reached by my good Elder in rectifying what he deems my mistakes; he misapprehends me, in thinking that it was "unintentional" on my part to use the following;

"The cause seems to be that they restrict their ideas, beliefs, and rewards to very narrow circles; a few are chosen, a few saved, one man or one woman controls the salvation of the world, or one set of men only, possess authority to interpret all truth, especially any new truth." My Elder says "exactly so," quoting Jesus to sustain the clear cut position that Jesus and Ann attained, and gave the ultimatum of progress, thus reproducing the infallibility of Catholicism.

I can see nothing in the Spirit of Christ as manifested in Jesus and Mother Ann to sustain any such claims. Jesus says, "If I be lifted up I will draw all men unto me."—"He that believeth on me, the works that I do he shall do also, and greater works;" and how very different is the Spirit of John, xvi. 12,

13, 14. "I have yet many things to say unto you, but ye cannot bear them now, Howbeit, when *he*, the *Spirit of Truth* is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that he shall speak; and he will shew you things to come, He shall glorify me, for he shall receive of mine, and shew it unto you." This means progression.

It seems to me that a bigoted spirit is both illogical and unchristian. Truth is universal in its action, and no man, or class of men hold the keys to lock or unlock her treasures. If to thus believe is to "forget that wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat," then I am sublimely ignorant.

I concur with correction No. 2, in so far, that, if new men are needed in every age, "they should be those who will more vigorously prosecute the work of our exemplars," and they can safely build upon the foundations laid. As I have no desire to destroy these foundations I decline the honor of striving after this "world's greatness and applause;" believing with Jesus that in the truth are hid and will be continually revealed, "all the treasures of wisdom and knowledge." It must be that sometime, we shall have to do something besides lay foundations, these being only preliminary to the building, which will rise story above story, and is composed of many *living stones*, many brethren and sisters, of whom Jesus and Ann were only two stones, albeit the *chief corner stones*.

The corrections of Nos. 3, 4, and 5, touch the vital question at issue, viz; our religion has nothing to do with matters pertaining to this life, and the inference is drawn that whosoever meddles

with these things is "weak and defiled;" it strikes me as not a very true or graceful assumption.

"Like causes produce like effects," and if Jesus Christ was the product of the training of Israel for 3000 years, the same causes will produce in us like effects.

He says, "Jesus under the law was not our exemplar." What does this mean? When was Jesus law-less, not under the Law? Would it not be well to remember that it was after his baptism by John, after he was "baptized by the Holy Ghost and fire into a resurrected life," that he made his memorable declaration as to the value and stability of the Law and its hold upon his followers? There is nothing to prove that at any subsequent period of his life, he classed the Law as a dead letter.

Elder H. quotes me saying, "Obedience to the higher law abrogated the lower penal law," then says "very true, whence then the necessity of blending with that which is confessed to have no existence?" "This," he says, "is no play upon words but stubborn facts;" either I have been very unfortunate in conveying my ideas, or else my words are very much misconstrued. In speaking of the higher law of the Mosaic dispensation, as distinguished from the lower penal law, which was framed to punish infractions of that higher revealed law, I did not refer at all to the Spiritual Law of Christ's Kingdom. This lower penal law of ceremony and punishment, added because of transgression—necessarily disappeared (to him,) when a man like Jesus came, who did not transgress, but fulfilled the higher law of the Mosaic dispensation. Of course he did not need to embody in his kingdom the

lower, penal law. He had no need for it; it was made for the transgressor; but the higher laws of life, pertaining to the earth, to generation, food, property, health, government, the land etc. in fact, every thing upon which depended human life and comfort, was as much to be embodied in His Spiritual Kingdom, as it was in the Mosaic, for the *Law*, as a foundation for the Gospel, was to go forth from *Zion*,—to where?—to the new earth, for the earth no less than the heavens was to be redeemed.

In mistake No. 6. virtually the same question is up, only while Elder H. says that Mother Ann's followers do accept in its fullness, all the culture of the Mosaic work, as embodied in the testimony and life of Jesus Christ. I understand him to say, as an exponent of Her, that it is all foolishness. I wonder how long such arguments as he puts forward in regard to *diet*, will pass current among religious people for truth. It is exactly the argument of the medical profession in regard to Generation and Celibacy. Please note. "Every thing is poisonous in too great quantity, and nothing is poisonous with proper quantity. What is considered the most virulent poison, sufficiently diluted, becomes harmless."

This diet question, with its concomitants was not only "agitated in Christ's day," but before, and ever since, and always will be, until settled by experience, truth, and science.

In handling mistake No. 7. he is combating things of his own creating. I made no statement to warrant any such construction. I simply said, it is inconsistent to conclude that the restraints put upon generation under Moses, ended in the Gospel with total extinction; and then to say, that the restraints put upon food,

property, etc. under Moses, ended in the Gospel, in doing exactly as the Gentiles do in food, property, and agriculture.

In mistake No. 8. he says, "the removal of the flesh showed the weakness of the law, because the law supports the flesh." This is strange reasoning. A law is framed to restrict, chasten, and condemn the flesh in all possible ways, and then forsooth, it supports it. How? There is no need of blending the two in the sense he speaks of, viz, the *Flesh* and *Spirit*, for God never yet destroyed in one dispensation, the good and truth of the preceeding dispensation.

Perhaps my good Elder thinks it a simple way of disposing of great prophetic longings, the utterances of Prophets and Sages of past ages, and the revelation of John on Patmos; to call it a "lullaby," and the old song of Moses; nevertheless, there are sincere and intelligent millions who long, hunger—for its consummation.

In the discussion of truth, age disappears, personality or triumph is of no importance. In logic, as in Christ we are *all one*.

I wish to disclaim all love or desire, for religious controversy, but with every intelligent being, I am anxious to know all truth, and it seems to me, very childish to stigmatize, as weak, and disloyal, a brother who may hold opinions differing from my own.

If I might summarize my conclusions on these matters, they would run as follows; on the one side, Jesus Christ and Mother Ann revealed all truth; gave us *all* that we need; all God has for us; no need of any further progress. If this be true succeeding Elders hold *all truth*. This truth consists in living a celibate life, obeying without question, authority, then you will save your soul.

Your body may suffer the torments of the damned; disease and weakness may cripple useful lives; egotism and bigotry may assume place and position; property may blind justice; trade corrode the heart; selfishness dictate against a divine gift; human will shape government in its own interest; our crops may rot and fail; pestilence and pests wipe out of existence human beings and human toil, but with all these the Gospel has nothing to do.

On the other hand, the Gospel of Christ is for all nations, kindred, tongues and peoples in all worlds; it is broad, liberal and saving. Jesus is only our Elder Brother, Mother our Elder Sister; they did their duty grandly and faithfully; they spoke the truth committed to them; did their work, and occupy a position in the plan of salvation, from which nothing can dislodge them. They only showed what other men and women would do when baptized with the same Christ Spirit, and actuated by the same devotion to truth and progress. They never closed the door to new truth.

This Gospel is one of Peace, not only to the warrior, but to the whole earth, to all animated creation. It will conserve the welfare of the body as well as of the soul; it will deal mercy in preference to animal slaughter; will teach us to use all the blessings of life for human comfort; it will teach equality of the sexes in the administration of government; show us that every age and epoch must have new revelations of truth to act upon, that these new truths are as essential as fresh air, or new machinery, or the thousand and one improvements which Progress has given us since Jesus lived.

It teaches us that Christ is a Spirit

that can reach the hearts of *all* men and women, baptizing them as it did Jesus and Ann. Does this deny Christ? So far from it, it exalts him into a far more potent power for good; gives him a reverence so much superior to authoritative reverence, that all the tenderness and devotion of sincerity, responds to its call. This Spirit says to men and women associated under its organization. Ye are all Brethren and Sisters together, no one per se greater than another. These Brethren and Sisters choose the best and most unselfish to lead them, and they acknowledge the divine unction upon whomsoever the choice may rest; these leaders are not infallible men and women, who can do no wrong; but are the uplifted ensign of a consecrated, devoted body of human souls, and responsible to that body, legally and morally.

In this Spirit there is room for growth, not less obedience, but more, because of clearer conceptions of duty. There is room for a home to be developed wherein heaven on earth may be realized; a home where brethren and sisters can dwell together in unity, and reach out after every good thing; where the greatest shall be least, or servant of all.

May God speed the day when we shall actualize more of this home, where there shall "nothing hurt or harm in all God's holy Mountain;" where even the "pots in the kitchen shall have Holiness unto the Lord written upon them;" where all men and women shall be taught of the Spirit, needing neither Priest or infallible Pope; building up no more Catholic Systems, but a brotherhood and sisterhood in God.

*Canaan, N. Y.*

The babbling of the idle, is like a fool at play.

## LET EACH ONE SAVE A SOUL.

What gem so precious as the soul?  
 For what such earnest toil,  
 To bring above the miry clay  
 And place on virgin soil?  
 Here lies the labor of the good,  
 The work for all the strong,  
 The wise, the patient, who have stood  
 For God and Him alone.

Let Zion search her ranks throughout  
 For latent strength and power,  
 To save a soul, each one for one,  
 Lest guilt lie at the door.  
 The talent given is only loaned,  
 Its use we should restore;  
 If not improved, to be returned  
 And given where there's more.  
 Awake, anew O virgin band,  
 And labor while 'tis day,  
 Our further call to understand,  
 Our further work obey.  
 The lukewarm souls who trust and wait  
 Are not of blessing sure;  
 But he who works may also eat,  
 And such shall heaven secure.

*Canterbury, N. H.*

## BEGINNINGS AND ISSUES.

A. G. HOLLISTER.

As the germs of a forest may be contained in a bushel of seed, so the issues, or lost things of life arise from small beginnings and gradually increase by the addition of many tributaries, any one of which may seem a trifle, but the sum total is no trifle.

It has been said,—"Man is a bundle of habits." Every moment of our waking hours strengthens some habit already formed, or sows the germ of a new one.

The child that is properly born and tutored feels dependent and grows in obedience to guardians and superiors. But in youth, which is a transitional period, the germs of mental, moral and religious growth combine to form understanding,

which then begins to unfold as a preparation for a more enlarged sphere of action.

During this period of intensity the mind is often elevated on the summit of hope and expectancy, from whence it surveys the future with rapturous gaze. The vision is strongly colored by the passions which are then vigorously pushing forward toward maturity.

But like an untrained steed, the passions must be subdued and inured to useful labor before they can profit their owner or yield any abiding happiness that will satisfy the soul,—a happiness which will be brief or long according to the quality of the labor, and the motives that incite its performance.

Experience shows that the day dreams and air built castles of untrained youth are illusive in the extreme, and when pursued, often end in bitter mortification and disappointment. The youthful mind is in a plastic state, and easily moulded, if it has been properly trained; for its infant purposes are like bones in the gristle, but as habits form, they assume a control which is not easily changed. Evil habits like laziness, begin in cobwebs and end in chains.

Good habits also spring from little things, that may be compared to seeds. Such are the influences contained in the counsels, precepts, restraints and corrections of parents, teachers and friends;—and in the decisions of the judgment, formed by a consideration of consequences in the mind itself. Frequent reflection upon ones own conduct, its effect upon others, and a comparison with instruction received, and with convictions of duty, is a habit fruitful of good, and tends largely to improve and perfect character.



Whatever instills virtuous principles and impresses the youthful mind with sufficient power to restrain its wayward tendencies, and pursue an upright course of self-denial, will be to future happiness and prosperity what learning a trade, is to the business of life.

Correct moral habits of self-restraint, began in childhood, are of more real value to life than any endowments of wealth or of education, because the latter, however, useful as aids, cannot confer essential happiness, which is the desire of every creature. Integrity, truthfulness, industry, philanthropy, temperance and self-control, are the ingredients of a good and therefore a peaceful and happy life. Though good habits are easier changed at maturity than bad ones, that which at first felt like the restraints of bondage, when it has become habitual, is like a wall of strength and protection against the snares and temptations of the carnal life, and turns at last to ornaments of beauty and glory. In this way the law of the Lord becomes a sure fortress into which the righteous run and are safe.

Ungoverned children are void of gratitude because they learn to love only their own pleasures, and the ungrateful are ever unhappy. Those who are wisely governed, love their instructors in proportion to the benefits received, however grievous may be the restraint or correction in the time of its application.

Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. There is strength in the reproof of a friend, and chastening, even from an enemy, often braces the energies to new resolves to overcome Indolence, which is one of the greatest foes to happiness, and the progenitor and nurse of

many others, all of whose kisses are dangerous in proportion to their sweetness. How important that the seed sown be carefully selected, for when sown, the seed of the Thistle and Deadly Nightshade may seem as harmless as wheat, but what contrast in their products and compensations.

*Mt. Lebanon, N. Y.*

#### A VETERAN'S OFFERING.

The following was presented, a few days since, by one of our dearly beloved sisters, in a Sabbath, devotional meeting. It contains so much love, light, and Christian Knowledge that we thought it worthy of publication.

Wishing our little paper, God speed, sister Olive presents her offering, which is her soul breathing after a long and successful experience in the Believer's life.—A. D.

Dear Brethren and Sisters:—My thoughts, this evening, are upon the many good things I would like to say, and upon the offering that I may be able to present. It is not that I may occupy any portion of time allotted to me as a specialty, but rather to be able to do good.

For more than sixty years it has been my happy lot to be a privileged worshiper in our devotional meetings. Never have I grown weary, or failed to find spiritual support therein when I gave my mind to seek for good; and though I may not very often give expression to what I feel, it is not that I have found the strife of no avail, or have been disappointed in the daily reward of cross-bearing.

In reviewing my life with its many blessings, I find I have so much for which to be thankful, that it seems an urgent duty upon me, to speak often of

the good way of the cross of self-denial. I wish that those who are just entering the strife, or who are bearing the burden in "the heat of the day," may be encouraged in the good work.

It has been my aim to live an active life, spiritually, and equally so, temporally. I counted the cost at the beginning knowing that to possess the righteousness of a spotless, virgin life, I must sacrifice all that was in opposition to it; by so doing the seeming cross has been pleasure, "the yoke easy, and the burden light;"—and as age creeps over me, I do not find the way cheerless, or the fruits of my labor, "nothing but leaves;" for within my heart there is a wellspring of peace which nothing can destroy.

As one among you that serveth, and as one who delights in the prosperity of a cause which has been "a savor of life unto life" to me, I have a burden which I often wish to express.

The question frequently arises in my mind; Are we truly, the followers of Christ that we may possess the sacred seal of discipleship which is, unselfish love for each other. Are we kind and forbearing? Do we possess that charity which thinketh no evil, and which we all want extended to us? Is it our meat and drink to search for and speak of the good in our brethren and sisters?

Would we report an unfavorable or unpleasant story concerning them? This subject has been a burden upon my mind, and I always feel to rebuke myself if I have, in the least, made a report that tends to the injury of any one.

Of course, there are sometimes, duties to be done, but we ought to treat the failings of each other as though we were speaking of our own. This we are not apt to do in public, and it often takes

much conscientious courage to find as much fault with ourselves as we deserve.

Again, I ask, is there anything which will produce such a spiritual dearth as unkind or unpleasant feelings existing in the assembly? Did we ever read, or hear of a spiritual renewal among any denomination, where the unkind were not brought to repentance, and real or imaginary enemies, became reconciled? I am sure I can call for witnesses those who have been inhabitants of our home for years, and have seen in every spiritual awakening, Sweet Peace descend like a dove in our midst, and the voice of slander hushed; verifying the truth of the proverb, that "When a man's ways please the Lord, he maketh his enemies at peace with him."

This dear friends, is the burden of my mind. I love you with a love grown strong by the realization that we are toiling for the prize of "salvation from sin." My loving interest for Zion can never cease. I shall live with the hope and prayer that the spirit of the Lord may dwell with us, uniting us as the heart of one.

May it comfort the aged, strengthen those who with wearied step, carry the burdens of today, encourage and nourish the young who have not grown into the blissful knowledge of the truth of the cross of Christ.

I ask in my prayer, O that I could do more for a cause that gives me peace and salvation, and prepares me for the company of the redeemed, when the gates of earth are closed upon me, and I enter the new spiritual life beyond.

Your gospel sister,  
Olive Brown.

*Mt. Lebanon, N. Y.*

Engaged in thy duty, fear no danger.

## AMERICAN INSTITUTIONS.

Where they are defective, and the  
Remedy.

—  
ANTOINETTE DOOLITTLE.  
—

*To the Editor of the Brooklyn Eagle:*

America is a great land, with her millions of inhabitants, her boundaries reaching from sea to sea, her trade and traffic almost beyond the limit of computation, and her vast resources inexhaustible. Her heavily laden ships of commerce are seen upon many waters. Her schools, seminaries and colleges are numerous, and are yearly expanding and widening their doors to admit more students; and as fast as one class finish their course of studies, and vacate their seats, others hasten to fill them. If lessons of real virtue and integrity should be learned and accompany all upon their egress from the popular institutions of learning, our country would be filled with bright, intellectual stars, studding the moral universe. As it is, thousands upon thousands emerge from the seats of learning, and launch out upon the world with cultured intellect, and to them, and to incoming generations, the nation looks for perpetuity and the maintenance of her free institutions.

When we look over her large territories and compute the number of inhabitants of home born and those of foreign birth who have found our shores, and taken shelter under the American Government, and pledged allegiance thereto, the question is often asked with profound and prayerful solicitude: "Shall the republic live, and her free institutions be preserved?" Her governmental machinery has already been simplified, until it is vast in proportions and moves as many wheels within wheels. If anything occurs to clog or hinder the action

of one of those wheels, the jar is felt, and causes agitation, if it does not throw the whole machinery into disorder and confusion, and result in revolution.

In the past as in the present, this momentous burden and weighty responsibility rests upon the shoulders, and is intrusted to heads and hands of male rulers. The voice of woman is not heard in legislative halls—only as a special favor upon certain occasions, and by special request. Why this bondage and servitude on the part of woman? Has she no heart to feel? Is she destitute of reasoning powers, and unable to plead her own cause and the cause of her down trodden and oppressed sisters, who do not find redress from wrongs inflicted upon them at the tribunals, where male rulers alone preside, judge and decide? A change must and will come in this respect. Woman possesses latent powers that need to be brought into action, both for her own benefit and the good of humanity.

Presidents and Government officials take their wives with them to the Capitol of the United States, but when they enter the executive chambers and legislative halls, it is more like gayly plumed show birds, to attract attention, and to listen to a finely framed speech from the lips of some eloquent male orator, than of feeling the weighty responsibility of helping to guard the nation's honor, and of co-operating with her brother man in sustaining and framing just laws. When woman is taken into the national councils and allowed to speak and act her part, she will think more of developing her mind than of decorating the outward form.

Virtue is said to be a plant of slow growth. So we may think in regard to



the rights of woman. Ever since Eden was despoiled of its beauty and glory by transgression and man's confession of his weakness, "She gave and I did eat," and a voice was heard saying: "He shall rule over thee," man has exercised his power over woman to a marked degree.

On the American Continent as dense forests have been cleared and wildernesses turned into fruitful fields, and the march of civilization has been onward and upward, and religious freedom proclaimed through the Declaration of Independence, the iron chains which still bind and hold the female part of the population in the basest ignorance and servitude in the far East have been melting away as the ice bound streams yield to the rays of the sun in Springtime.

What a notable change has been wrought in this respect within the last two decades. At that time, with the exception of Shakers and Quakers, it was of rare occurrence that woman's voice was heard, even from the freest platform then erected. Now, women lecturers are passing from village to village, and from city to city, and even to foreign lands, giving free expression to their thoughts concerning the problems of human life and its destiny, and are treated with courtesy.

True, popular theologians and ministers of the gospel, according to St. Paul, strictly adhering to his opinion that woman's voice should not be heard in the churches, would not dare to allow a woman to occupy their pulpits, even for a limited space of time while they go to the seaside to recuperate, or to some hill or mountain to inhale the healthful breezes, and ward off malaria, or other physical diseases. How would it answer, seeing such is the case, if the female

portion of the population who feel interested in the matter should withhold their contributions from the renowned churches, and create a fund of their own, and build a few small churches, wherein they could feel at home and give expression to their own religious views and convictions, if they have any, irrespective of the opinions or dictation of man? Never mind if the steeple is omitted; perhaps the Lord will be as well pleased without the tall spire as He would be with it.

*Mt. Lebanon, N. Y.*

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#### SOUL TRAVEL. No. 6.

GILES B. AVERY.

Millions of people seem to move in this world as though entirely unconscious of the possession of a soul! Their thoughts appear concentrated upon, and riveted in, the concerns of this present world; their words are the expression only of animal desires, troubles or enjoyments, and the delights of sense in an individual, selfish, and narrow capacity; their acts manifest only a love of and desire for selfish pleasure and animal comforts, and, like the beast, when the measured portion to the individual is consumed, make a push to obtain and consume the portion allotted to a fellow creature. Soul emotions,—as sympathy for a fellow being, love to another, philanthropy that desires the happiness of a companion, or the human family at large, appears unknown to them; to these realities of genuine humanitarian life they are, seemingly, as insensible as a statue; consequently, 'to these, the idea of a *soul travel*, is as foreign as opposite polar attractions.

A language understandable by this class of the human family, if such may be called human, must of necessity, be something addressed to their animal sensibilities, either painful or pleasurable, hence, to these, at present, we do not appeal. But, to those who live conscious of soul, and spiritual conditions, we would desire to present, thoughts that kindle, and words that burn!

The goal to which genuine soul travel is progressing is the dominion of soul over the entire active domain of life, including the physical, mental and spiritual arenas, and the conformity of all, to the will and purpose of the Divine Mind, so that in all the directing energies of the soul, its interests shall have a singleness of purpose, to elevate and conform human destiny to the dignified and glorious pattern of the heavenly intelligences, fashioned in the image of God!

For untold ages, the masses of mankind seem to have been chained to the car of self-love, self-greed, and narrow self pleasure; this has impeded the car of true heavenly progress, manacled the hands of philanthropy, and fettered the feet of benevolence, so that they could not pass beyond the boundary line of "*meum et teum*."

Shall earth forever be the "pent up Utica" of the dark death gorge of self? May neither the thunderings of the Law from Sinai; the wailings of the Lone Wanderer of leathern girdle locust and wild honey proscription and penitential baptism; the bloody sweat prayers, in humanitarian agony and plaintive pleadings of the reviled "King of the Jews" and "Father of the New Creation;" the blood shedding racked and torn suffering martyrs sacrifices, and examples of self-

abnegation; the prison bound, railed, and persecuted Mother Spirit—the Bride of the Lamb of God; nor yet the gentle knockings for admittance, and the soft melodious strains of the harps of pleading ministering angels from the heavenly shores of Paradise. Shall not a combination of all these forces, at length move man from his fortress of selfish animalism, and give his soul a birth into a new, heavenly, and angelic life?

Is the tortoise like shell of animalism, or the salamander scales of bigotry and selfishness so impenetrable that neither the fires of judgment, nor the waters of the sweet river of life that makes glad the inhabitants of the City of God can reach the incased human soul, and emancipate it from its tomb of death? Have the Children of earth no access to the angel whose vial holds the panacea for these sufferings; these woes of unnumbered ages? A writer has recently remarked. "The Church seems to totter to its fall; the soul is not preached; almost all life is extinct; what hold the public worship had on man is largely lost, it ceases to keep a grasp on the affections, of the good, and the fears of the bad."

O let the Earth open her mouth in prayer, let the Heavens distill the dews of repentance, and rain down the manna of God's tender melting love! O ye angels who fly in the midst of Heaven, having in your censers live coals from off the altar of God's baptismal furnace, we pray thee, in thy merciful and tender kindness, kindle in the souls of men a desire for salvation from the perils of sin; lift them up out of the prisons of corruption, into the light and love of Heaven! Bestow some heavenly amulet to

save from the desolations of sin's betrayal! Display some Divine charm which shall irresistably win, to the safe portals of the blest, souls who are now sailing on the passion stormed sea of life! Light the way of soul travelers, that they may see how to choose "Wisdom's ways of pleasantness" and love to walk in "all her paths of peace."

Those Soul travelers, who, in the journey of life so move that all the pas-sional impulses of the lower life motives are subordinated to the dictates of purity, peace and heavenly righteousness, whose loves are fixed upon objects and purposes above mere selfish interests, and directed to the well doing and well being of the human family, who so command the emotions of the heart—the internal man, that its every desire and motive is to do good to fellow man, and all the inferior creation of God, those souls are journeying to a vitalizing, eternizing heavenly purpose.

This order of soul travel so governs the tongue that no evil speaking, back-biting, revenge, hatred, animosity or unkindness, finds expression but its language is pure, true, and lovely.

This travel so dictates the mind that its intuitions and inspirations are conformable to God's thought, and humanities' heavenly weal, so that, in truth, the individual lives in those heavenly conditions of physical, moral and spiritual well being, and well doing, which elevate, ennoble, and bless the whole race of mankind. By such a soul traveler, life's daily toils, in all the minutia of servitude, in social, conventional, or religious communion, one pure motive, directs every pulsation of life, and that is, the happiness of the whole human family. Such a Soul traveler is cheerful in

giving up time, life, treasure, all, all that can contribute to the good of the human race, and culminate in the glory of God, and rejoices in the sacrifice.

These Soul travelers inherit the fulfillment of the heavenly promise. "Blessed are the pure in heart, for they shall see God." And these not only see God, but walk with Him in their hourly occupations. His spirit energizes every effort in their life's eventful journey. Such have not one life for God and another for the world, but every footstep is a walk with God; in Him they live, and move, and have their being; these may sing with the poet.

"God is never so far off

As even to be near,

He dwells within, our spirit is,

The house He holds most dear,

To think of Him as by our side,

Is almost as untrue,

As to remove His throne beyond,

Those skies of starry blue.

So while the worldling's worldly self,

Is homeless, 'lorn and weary

Missing his joy, I walked the earth

Myself God's sanctuary!"

FABER.

Zion, Be thou peopled with souls like these and thou wilt be the city of God, where saints find heavenly rest, and angels disseminate the blessings of the Heavenly Parentage. Let earth be blest with such soul travelers, and the Kingdom of Heaven will be found thereon. Such souls stand on Ezekiel's visionary "sea of glass mingled with fire,"—the word of truth. Seen and known by each other as Servants of the living loving God. Thus mutual confidence would be reciprocated, and the reign of God's love be perpetual and supreme.

O Earth, Earth! Lift up thy soul in prayer for the advent of this glorious dispensation of God's mercies. And O ye Heavens condescend thus low to stoop and listen to the pleadings of thy prophetic Heritage. *Mt. Lebanon, N. Y.*

## WATCH, TRUST AND WAIT.

While yet one star shall glimmer in the sky  
 With soft, pale gleaming light:  
 Continue thou to watch, with wakeful eye  
 Throughout the night.  
 And if the darkness deepeneth, watch on.  
 Faith will be sight, [ing  
 Soon comes the morning; then the question—  
 What of the night?  
 Though like the mouldering embers of a fire,  
 Which long hath ceased to burn,  
 Doth lie thy hope, thy love, thy pure desire.  
 Still trust, still yearn.  
 Trust God, humanity,—trust gentle Love,  
 Her constance learn,  
 And by thy trusting, unto thy dear Hope  
 Shall life return.  
 Afar may seem the longed for, precious goal,  
 But let not toil abate; [soul,  
 Let patience, meekness, prayer possess thy  
 Ah! learn to wait.  
 Weep not though hearts unsympathetic grow,  
 God's love is great,  
 And He hath promised that all things shall be  
 For those who wait.  
*Canaan, N. Y.*

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 NOTES FROM THE LIFE EXPERIENCES OF  
 MOTHER ANN LEE.

Two of the brethren having business relations with a merchant in Albany, were unjustly accused and wronged by him.

One of the brethren made his complaint to Mother Ann,—“That man has abused us; and I will prosecute him.”

Mother replied:—You must not touch the law. He that takes the sword, shall perish by the sword. If you take the law you will lose the blessing of God.

Trust in God. What! build the things that God will destroy? Go in faith and God will deliver you. The law shall go forth out of Zion, and the word of the Lord from Jerusalem, is the law in which you should trust. Trust in that law and God will deliver you.

Mother and the Elders took unwearied

pains to instruct and enlighten the Believers in the things of God, and in the path of their duty.

It was at Watervliet in 1781 while Calvin Harlow and others who were gifted as public speakers were assembled that Mother addressed them as follows: Hear ye my words; It is but a light thing to speak words to the souls of men, when compared to the duty of helping them. Those who help souls, must have the spirit of Christ to administer to them: They must take upon themselves the infirmities of those they would help, and be able to bear for them, and to suffer with them.

As several of the brethren and sisters who had been on a visit to Mother and the Elders, were about to return home, Mother said—“Go and tell your brethren those things which you see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them; and blessed is he whosoever is not offended in me.”

In her instructions and labors for the increase of the gospel among the young believers, she spared no time nor care. To those who came to see her she would say,—The gospel is the greatest treasure that souls can possess; go home and be faithful; put your hands at work and your heart to God.

Beware of covetousness, which is as the sin of witchcraft; if you have anything to spare, give it to the poor.

Mother's industry, prudence and economy were equal to her zeal, humility and charity, so that, in all things she was a pattern of godliness, and showed herself to be a Mother, indeed, in every good word and work. As the Lord Je-

Jesus set an example of righteousness to all men, and instructed all believers to follow his footsteps in order to find acceptance with God; so Mother Ann set an example of righteousness to all women, and instructed all her followers to take up the same cross, in order to find their relation with Christ.

Do your work, said Mother, as though you had a thousand years to live, and as you would if you knew you must die to-morrow.

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#### MY BROTHER, MY SISTER AND MOTHER.

Whoever takes up the teachings of Jesus, for careful perusal, cannot fail to become interested in the manner in which he deals with every subject. Take, for instance, the fiftieth verse of the twelfth chapter of Matthew, and see how clearly he illustrates the relationship that belongs to those who would become the children of God. Whosoever doeth the will of my Father which is in heaven the same is my brother and sister and mother.—*Matt. xii.—50.*

Nothing could have been more significant; nothing could have been said that would have given a clearer representation of the position which Jesus held as a teacher of a new and living way.

The old way, the cherished worldly way belonged to the Adamites and is said to have had its origin in the garden of Eden. Its whole being formed the paradise of the Jews. All the disciples belonged to this peculiar family of Hebrews, and under the discipline of the Mosaic law had been taught to manifest a great regard for their parents.

"Honor thy father and mother," said Moses, "that thy days may be long in

the land which the Lord thy God giveth thee."

In the establishing of the law there had been a peculiar recognition of the duties that were to be enforced in the domestic relations. Indeed, the law seems to have been given expressly for an earthly existence, and for the welfare of the body.

It defined what they should and what they should not eat and drink, and established a system of sanitary rules having direct reference to the clothing and to the ablution of the body.

It was equally as explicit and as imperative in the relations which should be sustained between the parents and children. The willing and obedient were the only class who were promised the blessings of the land of Canaan.

Jesus had grown up under the influence of this rigid law. His obedience to his parents and care for the discipline of his own life was so well ordered that the apostle thinks it worthy of a special notice. He was subject to his parents, says St. Luke, and increased in wisdom, and in favor with God and man.

Thirty years of the life of this Carpenter's son had already passed when he began to preach. His baptism by John soon followed, after which he was called God's beloved Son.

From this date the relationship which he had sustained, assumed a new form. He was now to be known not only as the son of Joseph and Mary, but he was in an exalted degree to be denominated the first born son of God. To do the will of his Heavenly Father now became the whole object of his life.

Joseph had been lost from sight for several years and his brothers and sisters, are reported by the evangelists as



not very friendly to his religious mission. His mother, however, was with him till the crucifixion.

The text we have chosen was spoken at a time when Jesus was addressing a large body of people. Some one had informed him that his mother and his brethren were anxiously waiting to speak to him. Perhaps they had not realized, as yet, that he was divinely commissioned to establish a new and spiritual relation where the fatherhood and motherhood was to be centered in God.

These brethren had only known him as one of the family of Joseph and Mary. He was, to them, Jesus the first born son of the carpenter. He had at one time made a singular remark, when much younger in years, and asked them if they did not know that he must be about his Father's business. Seemingly, making Joseph and Mary of but little consequence.

Nothing farther, however, is known of his life for several years, or until the time of his baptism. Another opportunity was now offering itself, and being fully baptized into the spirit of the resurrection order, he gave an impressive lesson, which was not misunderstood by the multitude, nor by his own natural relation. "Where is my mother" said he, "and where are my brethren?"

Risen as he had into the spirit of eternal life, all this relationship of the flesh, the inheritance of the old Adamic order, had been left to perish where it legitimately belonged. Stretching forth his hand towards his disciples, he said, "Behold my mother and my brethren are those who do the will of my Father in heaven."

Nothing could have been more clearly expressed or brought more directly to

the point, in demonstrating the relations of the earthly order and that of the Kingdom of God. It may not have been understood by the narrow and selfish minds of that day, as indeed, it is not understood by the narrow and selfish minds of this day.

The universal love of God through the life of Jesus Christ must be lived to be known. There can be no compromise. One order belongs to the world and has its relations in the flesh, while the other belongs to Christ and has its relations in the spirit.

*Canterbury, N. H.*

#### WILLIAM G. LIBBEY

was born in Lowell, Mass. Oct. 3, 1820. He obtained the privileges of a common school education, and made himself a useful member of his father's family.

At the age of twenty two years he entered service in a whaling expedition on the Pacific Ocean, where he met with some thrilling adventures, as recorded in the narrative entitled, "Autobiography of a Quondam Sailor." [See Shaker Manifesto of 1878.]

In the Spring of 1844, he left his sea-faring occupation and visiting the Society of Shakers in Mer. Co., N. H.; became a member of the fraternity, and a consistent Christian, to which he steadfastly adhered through life.

In Oct. 1848, he was appointed associate Elder at the Second Family, in which place he remained till June, 1852, when he returned to the Novitiate Order.

In 1858, he was appointed to the Elder's Order of the North Family, which office he filled till Feb., 1864, when he again moved to the Second Family to live with Elder Eli Kidder.

In Nov. 1867, he returned to the North Family and was appointed to the Order of Elders and to the charge of the Family. In 1870, he moved to the Church Family, and in July 1871, again moved to the Second.

In June, 1874, he returned to the Church. April, 1875, he made a journey to South Un-

ion, Ky., and resided in the Church Family till Feb. 1876, when he again returned to Canterbury.

During all these years of official duty, his life has been one of integrity and uprightness. He was a dear friend and father to those of younger years. "None knew him but to love him." He was genial and affable and very unassuming. His conversation was chaste, and his conduct discreet as became his profession.

We regret our loss in parting with him visibly, but pray that his chastened spirit may still be with us and aid us in our efforts to promote and extend the cause of genuine Christianity.

A few days before his decease, he commenced the following letter to the sister who had taken charge of his wardrobe; but being unable to use the pen, he dictated the remainder.

Shaker Village, N. H. Dec. 1881.

Beloved Sister, A;—I intended, long ago, to have written a response to your beautiful Christmas gift of last year, but have neglected it from time to time, and now it is too late. But as sister A. steps in I will ask her to finish my sheet,—to express in a few simple words, my deep affection and regard for you and for all the young sisters whom I have seen strive so nobly, to live according to the principles of virgin purity, and thus emulate the teachings of the good founder of our faith, Mother Ann Lee.

I have watched your mental and spiritual growth with a great deal of interest, and nothing will add more to my happiness, in the life which I am to enter, than to realize that you remain true to your early vows.

My last advice to each one of you is,—Be loyal to the high trust committed to you, for, let me assure you, you will never regret it.

My own experience has been so blessed, so full of reward, that I can heartily recommend it to every young brother and sister.

I have received so many kindnesses from each one of you, that I would be glad to thank you individually with my latest breath.

I shall not leave your interests even though I exchange worlds, so to speak, but I shall be with you in every increasing step of gospel light and testimony. Please accept my

love and thanks anew; impart to every dear brother and sister in our good, "sweet, Shaker home." Remember my love in a special manner to the good sisters, L. A. and J. who are absent. I fear I may not live to make them welcome home. Your Brother.

William.

---

We can feelingly add in his behalf:  
Lamented, respected and honored,  
Dear Brother William goes home,  
Bearing the sheaves he has gathered  
Through faithfulness, wholly his own.  
Brighter than beams of the morning,  
Shall his soul's radiance become;  
Freer than sunlight, his freedom,  
More boundless in joy his new home.

Canterbury, N. H.

---

One of the Shaker Sisters having occasion to visit a City of New England, found herself unprepared for a shower which came while she was passing to the Depot. To protect a nice bonnet, she threw a kerchief over her head which adjusted itself without reference to style.

A few moments after this she overtook a company of children on their way to school, who, on seeing her, opened their eyes with astonishment. As soon as she had passed them, she overheard this remark;—"That is a crazy woman, 'cause I can tell!"

Whether the others accepted this revelation or not, never may be known. The dear Sister, however, soon left the City, amusing herself over the speculation of the little children.

"Never judge a person's character by external appearances."

---

The general cry is against ingratitude, but sure the cry is misplaced, it should be against vanity. None but direct villains are capable of wilful ingratitude; but almost everybody is capable of thinking he hath done more than another deserves, while the other thinks he hath received less than he deserves.—*Pope*.

## SHAKER MANIFESTO.

### FEBRUARY, 1882.

#### Change of Office of Publication.

The "SHAKER MANIFESTO" for the present will be published at Shaker Village, N. H. All business matters connected with the financial department of the paper will be directed to the,—

Publisher of Manifesto,

Shaker Village,

Mer. Co., N. H.

All other communications may be addressed,

Editor of Manifesto,

Shaker Village,

Mer. Co., N. H.

#### TERMS.

One Copy per. year, Postage paid, .60  
 " " six months, " " .35

Enclose a two cent stamp for a specimen copy.

To avoid mistakes, those who send money, should write the name of their Post Office, County and State.

#### TO ADVERTISERS.

One inch, one insertion	\$ 1.00
" " three " each	.75
" " six " "	.65
" " twelve " "	.50
" column ————	6.00

Larger spaces, rates in same proportion.

#### IN LOVING KINDNESS.

As it is generally conceded that "neatness is next to godliness;" and, indeed, in close proximity to that Divine Light, would it not be well for those who assume to be good or godly, to take special thought having reference to personal cleanliness.

To look forward, to grow in knowledge, and to anticipate a union with that

which is holy and angelic, is as inherent in the minds of good men and women, as is life itself.

It needs no especial or arbitrary law by which to force the individual to action, that he may discard that which is highly injurious to the system or injurious to the soul, for the spirit of intelligence awakens him to this necessity.

There has been a time when wicked christians and dirty saints were regarded with deference, but that same class, at the present day, are generally held at a ruinous discount.

In our list of Society regulations we teach that no person should ever wear ragged garments, if consistent to avoid it, and the rule has a salutary effect upon the minds of those who have not, as yet, forsaken the slovenly features of their old inheritance.

While it may be admissible and agreeable to the rules of propriety for every one to dress, for the time being, as their occupation would warrant, it can form no excuse for one to be present in company, at the table, or in divine Service with garments that are offensive through want of cleanliness; and yet this is a common practice in both City and Village. The garments of the majority of worshipers, in almost any church, are noisome with exhalations of tobacco and the thousand and one odors which they readily absorb.

A Believer in the testimony of our gospel work which is to redeem us from the careless ways of the world, can never allow himself to do that which will bring a stigma upon the holy life which he has espoused. Goodness and cleanliness must bear a very close relationship, and those who denominate themselves "the chosen people of God" should zealously

"exalt their God," that others by seeing the fruits of a clean and disciplinary life may be led to accept the same.

We speak of the "great unwashed" and have reference to the masses who have but little regard for their bodies and possibly less for their souls, but to speak of those who have accepted the pure life of Jesus Christ, as their pattern, as unwashed or unkempt, is certainly a very inharmonious association.

There can be no reasonable excuse in this day of multiplied conveniences for any person to neglect good sanitary rules which are so conducive to the best of salutary influences. Chastity of the body should be as thoroughly impressed upon the minds of those who are young as is that of purity of spirit.

It was a wise remark of the Apostle, when he advised his brethren to present their bodies as a living sacrifice, holy and acceptable unto God. With this enlightened idea of duty as a christian, we cannot for a moment suppose that the Apostle would allow himself in any habits or practice that would destroy him from being a holy and acceptable sacrifice.

Shall we do less than did this man of two thousand years ago? "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God."

The policy of the Manifesto, relative to religious and doctrinal matter, is to adhere closely to revealed truths in accordance with fundamental principles and to keep severely aloof from theological and questionable speculation. Contributions for the paper, for publication, should be forwarded, at least, two months previous to their issue.

We hope Believers in all the Societies

will promptly respond, relative to furnishing communications for the paper. We also hope they have each and all some good and suitable words to speak to the public.

We doubt not, that among the many living spirits there are treasures that, perchance have long laid buried, awaiting the opportunity of publication; if so, let them appear now, on the house tops.

We wish all may be blessed with patience and wisdom and fortitude. The interest we feel for Zion's welfare should prompt us to do the little we can, kindly and peacefully. We should be struggling to keep a gospel testimony and make some advancement in the Divine life. With this is our ever increasing love for all who are resolved to follow Christ and leave the world behind.

We think that the Manifesto should be kept alive and that all the Societies should feel interested in trying to make it what they desire it should be.

We should pray for its increasing success, and increasing circulation. The year just passed has been one of the most remarkable for singular and strange events. Storms on land and sea unprecedented in violence and destruction of life and property. Murders and robberies frequent and awful, and crimes of every description, yet while these judgments and calamities are abroad in the earth the inhabitants do not learn righteousness. O that God would send forth angels of conviction throughout the land to convict mankind of their sinful ways and turn their hearts to seek for the peaceable fruits of righteousness.

The soul that suffers is stronger than the soul that rejoices.—*Elizabeth Sheppard.*

## Correspondence.

GOD NO RESPECTER OF PERSONS.

WM. E. WILLIAMS.

That the Nineteenth Century is an age of progress, perhaps no one will doubt; but notwithstanding the numerous improvements, reforms, and advantages of civilization of this period, many of the errors and evils of the past still remain; while education and refinement has increased at a wonderful rate, still we have not yet arrived at perfection. Man's greatest interest is; his spiritual,—his eternal; his lesser, his temporal, but, as a general thing the latter has more importance attached to it than the former,—at least in practice, if not professedly. There are thousands calling themselves christians resting in the assurance that faith saves them; and gives a right and title to heaven; that only to trust Christ without the least regard to following his example, or living as he did, going about doing good, gives a passport to the eternal world.

How contrary to the commands of Christ; how at variance with the gospel teachings is much of the doctrine and instruction of the pulpits of today; yes how inconsistent with the pure and noble Christ, who healed the sick, fed the hungry, clothed the naked, and bestowed temporal as well as spiritual blessings. How beautiful the character of Christ, ever ready to cheer by word and action: no pride, no malice or selfishness. Oh!—what a lesson for the churches, and their fashionable congregations, who have virtually closed their doors upon the poor, and expunged from the bible the second chapter of the epistle of James. The grandest type of Christ, to me, is that found in the good Samaritan. How eloquent was that sermon of deeds to the wounded man. The promises of God are conditional; We are told to strive, to seek, to search, to work in the Lord's vineyard, as well as pray, to watch and pray to be not weary in well doing, to be diligent in business, to love one another, to be zealous and active in good works.

The gospel declares that profession or faith without love is as sounding brass. Faith and

good works are twin sisters, always walking hand in hand. When? oh, when, will the present, hollow, shallow, formal so called christianity, die out and the pure and simple truths of the gospel, that of love, peace and brotherhood be taught and practiced. God is love, God is a spirit, and they that worship him, must do so in spirit and in truth. Faith is the corner stone and foundation, and must be laid first, before the super-structure is built, good works must follow, or the stone is laid in vain, is but a monument of folly.

Welcome the day that ushers in the true and simple religion of love to God and man. As the tree is known by its fruits—so a genuine saving faith, acceptable to God demonstrates itself by a labor of love, when churches cease to respect wealth instead of worth and virtue, when the Church worships no longer broadcloth, silk, jewelry, money and real estate, but extends a welcome to the poor,—looking only to the interest of the souls of men, without regard to social condition, when brotherly love, shall take the place of strife, hatred and envy. Then shall our souls rejoice and looking upwards exclaim, "Glory to God in the highest, and on earth, peace—good will toward men."

*St. Louis, Mo.*

Shaker Village, N. H. 1882.

Dear Eldress Polly:—

Lovely representative of the christian faith, we feel more strongly than ever today that you are with us, that today your peaceful influence sheds tranquillity upon our sorrowing spirits and we are thus rendered better able to realize the happy issue of a pious life.

We feel the depth of your sympathy, the strength of your love, the wealth of that impartial justice which ever characterized your every deed. Here then, let us, Brethren and Sisters on this befitting occasion present a tribute of gratitude due from every one who has shared the society of our beautiful Sister.

Accept a united thank offering dear one from your hundred fold relation of brothers and sisters, and be assured, that although we deeply lament that Death has so soon veiled from us the mortal, we shall cherish your



memory as a sacred reality, and strive to perpetuate your good example by a virtuous activity in every duty.

We glory in your success as a christian woman, as an exponent of the virgin life which you have maintained inviolate for at least forty years. Your reward is freedom from the slavery of sin, your crown immortal life.

We may not attempt to enumerate your excellencies nor recount your many good deeds, for, Are they not written upon the tablet of each filial heart? Are they not inscribed on eternal records? In the language of Revelation we repeat, "Blessed are the dead who die in the Lord." *Rev. xiv.—13.*

*Canterbury, N. H.*

## Society Record.

### DEATHS.

MARTHA VAN VALEN, at Hancock, Mass. Dec. 1, 1881. Age, 77 years.

WILLIAM G. LIBBET, at Canterbury, N. H. Dec. 25, 1881. Age 61 yrs. 3 mo. and 4 days. (See p. 38.)

LYDIA NOWELL, at Alfred, Me. Dec. 31, 1881. Age 73 yrs.

## Juvenile.

### THE HONEY BEES' SONG.

*What the Honey Bee sings to the Children.*

I am a honey bee,  
Buzzing away,  
Over the blossoms,  
The long summer day,  
Now in the lily's cup,  
Drinking my fill,  
Now where the roses bloom  
Under the hill.  
Gayly we fly  
My fellows and I,  
Seeking the honey our hives to supply.

Up in the morning—  
No laggards are we—  
Skimming the clover tops  
Ripe for the bee,

Waking the flowers  
At dawning of day,  
Ere the bright sun  
Kiss the dew drops away.  
Merrily singing,  
Busily winging

Back to the hive with the store we are  
bringing.

No idle moments  
Have we through the day,  
No time to squander  
In sleep or in play,  
Summer is flying,  
And we must be sure,  
Food for the winter  
At once to secure.  
Bees in a hive  
Are up and alive—

Lazy folks can never prosper or thrive.

Awake, little mortals,  
No harvest for those  
Who waste their best hours  
In slothful repose.  
Come out—to the morning  
All bright things belong—  
And listen awhile  
To the honey bee's song.  
Merrily singing,  
Busily winging,

Industry ever its own reward bringing.

*Anon.*

Little E.—was very anxious to write his composition like the "big boys." He thought he would write to sister Mary, "cause she gives me such good things." He found it quite difficult to spell and talked a little too loud inquiring how to spell "twenty five merits." When advised to be quiet, he jumped up and replied; "I can't keep still when I can't spell no better than a *skeeter*."

### True to Nature.

At a children's party, little S—was sipping some nice cocoa from a beautiful china cup, bearing the motto; "Love the Giver." A sister bending over her, remarked, S—which do you love best, the cup or the giver? The child was thoughtful a moment then replied; "I love what is in the cup best, I do."

**LETTER BOX.**

Enfield, Conn. Dec. 1881.

Beloved Sister E.

Your excellent letter came duly to hand. I rejoice to know that your "spiritual parents are the treasures that lie nearest to your heart." Whatever coming time may bring you, whatever may be your circumstances in life, you honor yourself best, when you honor your spiritual guardians. Filial duty is due to them, and it should not be set aside. They will tarry with you but a short time. Oh, make for them a joyful time. Aid them down the the hill of life. Eulogize them now. Reserve not cheering words till they reach the "summer land." Treasure their wise counsel as a rich legacy. They are noble examples of virtue. Strive for what nearness you may attain. Their work on earth will soon close. Many valuable lessons will you learn from them, I know. You will never wish you had done less to make them happy. Make their days golden days. Deal true affection and love to them, as they have dealt to you. Be your trials great, and your conflicts many, forget not your gospel parents. Accept their gracious dealing; it will fit you to be "a living stone" in God's holy temple. As you have been led gently by the hand, gently lead, and your reward will be in proportion. Accept my heartfelt desires, and my earnest prayers, for your continued increase in the way of God.

Your Brother,

Daniel Orcutt.

Shaker Village, N. H. Dec. 1881.

My Dear little L.

I have just been reading the pretty letter you wrote me last Sunday in which you say you would like an answer.

This is not strange, for your little sheet looked very nice, and for the care you took I love to give you a reply.

Did you ever see any flowers like the ones I send you with this letter? I think I hear you say.—"O, indeed, I have. A great many grow under the peach trees north of our house."

Don't you like to look into their little faces

and see them laugh so sweetly? Ah, my little L.—laughing flowers are pretty but I think good and kind little children are much prettier, Don't you? I am glad you have such a good home. Give my kindest love to your dear teachers as well as to your companions, and remember, my child, that for you to be good and happy is the wish of all your friends.

Good bye, S.

Shaker Village, N. H. Jan. 1882.

My Darling little Girl;—

What nice little girls I can claim for my sisters. Really, I feel quite rich when I count you all mine and ours. What would our home be without the children and what will Heaven be unless you are all there?

It is the first month of the New Year, in which I trust you have commenced to be real happy. Happy because you are trying to be good and have such a beautiful home.

You wished me to write you a letter. This is such a good wish, that I think it worthy of notice. It does not seem very long since I too was one of the little girls, and can well remember just how pleased I was when receiving my first letter, with my name supercribed on the envelope. I felt quite womanly but acted very much like a child, clapping my hands, and jumping with delight. So you see I know just what such wishes are. I have always preserved my letters many having been written by precious friends who have passed on to their Spirit Home. My little sister must learn to be a nice letter writer, and perhaps you will write one to your sister H.—at some future time. Improve all your golden opportunities in your many happy schools and be like the busy little bee gathering honey from the fragrant flowers. Gather all the good you can from your many friends, and lose no opportunity for doing a kind act.

I love your cheerful Good Morning, and your pleasant Good Night. I hope you will always be such a good little child that you can meet your sisters with happy expressions. Then you will be our sunbeam giving brightness to the home, and carrying joy to the Angels.

Please give my love to your faithful Teach-

ers. They are all very dear to me, also take your loving companions by the hand, and give them my love. As I kneel in prayer I ask the protection of guardian spirits upon all of them. Lovingly your Sister, H.

Shaker Village, N. H. Jan. 1882.

Dear Sister H.

I am going to answer your pretty letter. I love my nice home, and I mean to keep it by being good. I mean to keep my heart pure. I am real pleased with my little letter. It is the first I ever had, I think a great deal of it. It had such pretty words in it. When I rise from bed in the morning and when I lie down at night I will pray to God, for He will hear me, and if I pray to Him with a right heart He will bless me.

I was pleased to write you a little letter. I think I have a beautiful home.

I love the little letter you wrote me. I will be a good girl for I love you very much, and I think you love me.

From your little girl,

C.

## House-hold.

### TO MAKE PORRIDGE.

The kettle must be clean, as the least roughness would cause the porridge to adhere to it and burn. After the kettle is placed on the stove, put into it two quarts of clean water. While this is heating to a boiling point, mix together three table-spoonfuls of bolted wheat flour, and two of indian meal with cold water; being careful not to have it lumpy. This can be avoided by pouring in the water gradually, stirring at the same time to dissolve the flour. When the water in the kettle is boiling, pour in this mixture slowly, for thickening, stirring it all the time.

Cover the kettle, and let it boil twenty minutes. Add one half pint of milk; let this boil ten minutes. Then salt it to the taste. It is now ready for use.

If more is made than we wish to use at that time, it should be put away in an earthen dish, in a cool place.

In order to make a good article of porridge, it should be thoroughly boiled. If not, it has an uncooked taste, which is not palatable.

Vary from this recipe according to the quantity you desire to make.

Canterbury. N. H.

### FRUIT CAKE.

$\frac{3}{4}$  lbs. of butter.  
1 " " brown sugar.  
 $1\frac{1}{4}$  " " flour.  
6 " " eggs.  
1 " " raisins.  
1 " " currants.  
 $\frac{3}{4}$  " " citron.  
1 cup molasses.  
1 teaspoonful soda.  
Spice to taste. A. H.

### OUR FLANNELS.

The value of flannel next the skin cannot be overrated. It is invaluable to persons of both sexes and all ages, in all countries, in all climates, at every season of the year, for the sick and well; in brief, I cannot conceive of any circumstances in which flannel next the skin is not a comfort and a source of health. It should not be changed from thick to thin before the settled hot weather of the summer, which in our Northern States is not much before the middle of June, and often not before the first of July. And the flannels for the summer must not be three-quarters cotton, but they must be all woollen, if you would have the best protection. In the British army and navy, they make the wearing of flannel a point of discipline. During the hot season the ship doctor makes a daily examination of the men at unexpected hours, to make sure they have not left off their flannels.

If you have a sore throat, slight or serious, a piece of camphor gum as large as a pea kept in the mouth until dissolved, will give relief and oft-times cure. It is said on good authority, if the gum is used in season, you will never have diphtheria—it is a good preventive.

## Farm and Garden.

### SILO.

The South Family at Enfield, N. H. built a Silo the past season, nine by eleven feet square, and thirty feet deep. The foundation was laid in the cellar of the barn, of cobble stone, mixed with cement. The walls at the base are one foot thick and continue the same to the height of some seven feet, when they are changed to ten inches in thickness. They are formed of Newark cement, sand, gravel and stone.

Doors open into the Silo from the feeding floor above the cows, and also on the same floor where the cattle stand, which makes it quite convenient for those who have charge of the stock. The Silo holds about seventy tons of corn fodder, which was cut up very fine by passing through a machine.

While the reduced stalks were being thrown into the Silo, two men were employed to even it and keep on a constant march that it might be thoroughly filled in all parts.

A covering of planks was placed over the cut fodder, and on these a weight of three tons. To obtain this pressure, barrels were filled with sand. In five days the mass had settled some seven feet. Four more tons pressure was now added and at the end of four weeks it had settled, in all, fourteen feet.

The Silo was closed on the 27th. of Sept. and opened on the 17th. of Nov.. That which was deposited as corn stalks, is now taken out under the name of Ensilage.

Although the mass had changed to a much lighter color, yet there were no signs of mould. A peculiar odor escapes from the Ensilage, while to the taste it has a slight acidity.

Ten cows were selected and an average of twenty pounds of Ensilage were fed to each one, three times a day. Once each day these same animals were allowed a light feeding of poor hay. The preparation is eaten very greedily, by the cows, and all have given an increase in the quantity of milk.

The herdsman was very anxious to have us

see "our ensilage calf." Supposing that he might be experimenting on one of his yearlings, we were interested to see the result; but "our ensilage calf" proved to be only some two weeks old, and a splendid little animal. He was full of life and could hardly be quieted long enough for an exhibition.

The herdsman thought we need not fear so long as a calf, from a cow fed on ensilage, could give such signs of health and strength.

"Great expectations" follow all this, and the eyes of the farmer sparkle at the thought of his coming prosperity.

Enfield, N. H.

### BAREFOOTED HORSES.

The question of driving horses barefoot is being seriously agitated in England, and the papers call upon some public-spirited horse-owner to try comparative experiments of the ordinary plan of driving nails into the living substance of the horse's hoof, of the Charlier method of using clamps, and, lastly, of the hoof in natural condition. That iron shoes have been so long used does not necessarily prove them to be indispensable, more than in the case of blinders, without which the last generation scarcely ventured to drive at all. To be sure the weight of experience and custom entitle the existing practice to the benefit of the doubt; but the matter is of sufficient importance to be worth investigating, and it might not inaptly come under the attention of the Society for the Prevention of Cruelty to Animals.—*Our Dumb Animals.*

*Ashes.*—Do not allow ashes of any kind to be wasted. It will pay to haul leached ashes several miles, when one has his own team and a laborer at fair wages. Coal ashes when spread around berry bushes of any sort, or around grape vines, will add materially in producing large and fair fruit.

*Gardener's Monthly.*

### CALAFORNIA ITEMS.

Calafornia furnished the past year, 20,000, 000 oranges, 91,000 boxes of raisins, 1,200, 000 tons of wheat.

Los Angeles has 6,500,000 grape vines under cultivation.

## Books.

### SPIRITUALISM AT THE CHURCH CONGRESS.

By M. A. (Oxon.) With advice and information for Enquirers. Chicago; Religious Philosophical Journal.

The book contains the addresses of several eminent men of the Established Church of England, and may be found very useful to those who wish to make themselves acquainted with the philosophy of Spiritualism.

**SKEPTICISM AND DIVINE REVELATION.** By JOHN ELLIS, M. D.; Pub. by the Author. New York, N. Y.

## Select.

### BOYS AND THIMBLES.

Girls' work and boys' work is not likely to be so separate as it has been. It is now recommended that girls learn to drive nails, to sharpen knives, prune grape-vines; then, sure enough, why should not boys practise with needles and thimbles?

No man can, like the writer, live sixty years, without often wishing he had learned to use a sewing-thimble well in his early boyhood, especially if he has gone about the world much. Buttons will come off, stitches will break, and how handy it is for boys at school, for men at a hotel, at a friend's house, indeed anywhere away from home—often at home—to be able to whip on a button, stop a starting rent, and do many other little sewings, without calling on a woman, or perchance sending for a tailor, before being able to appear at a hotel table. One seldom if ever, learns to use a thimble, if this part of his education has been neglected in small boyhood. The writer has travelled a good deal, and at a rough guess he has broken threads at least five hundred times in attempting to work a needle through a button or garment without a thimble. Boys, take our advice, and every one of you learn to use a thimble well before you grow up. Do it this very Winter; it is not feminine to do so. Do it, and if you live long, you will many times thank us for this advice.—*Am. Agri.*

## CLEANLINESS.

As a rule, every boy and girl, every young man and woman who will, can have clean clothes, a clean body, clean face, hands and feet, clean teeth, and a clean sweet breath.

Now, in your own mind, contrast cleanliness with its opposite. If we were only seeking to please the eye, the former is worth all the care necessary to secure it; we go farther than this, however. No one can be careless of his person, and unclean in his habits, without producing or perpetuating like disorder in mind, and in all he does.

Our bodies are covered with innumerable pores or holes, so small that the naked eye can not see them, and through these there is, or should be, a constant passage of effete dead matter. In warm weather we are made sensible of this fact by the perspiration which stands upon our faces and hands, or saturates our clothes. This effort of the system to cleanse itself inside is constant, whether we know it or not. Suppose now that you neglect to keep your body clean outside; these little holes are stopped, the dead matter which should come out is kept in, the blood becomes impure, the brain wearies or gets lazy, we are lazy all over; then we are slack and careless; we do not like to study or think, even of nice things, and so we are injured all through if we do not keep the surface of the body clean. Of course, while we are at work or play, we get our clothes, face and hands soiled, and sometimes our whole bodies are covered with dust and perspiration; then what a luxury it is to bathe!

It is not bad that we sometimes get dirt on us while doing our duty, but it is bad to be careless and let it remain there.—*The Guardian.*

The man who sneaks through life, unwilling to express his genuine sentiments through fear of becoming unpopular with the rabble, is beneath the respect of every intelligent individual, and should be ostracized by all truly intellectual persons.—*The Platonist*



## BLESSINGS OF TODAY.

CANTERBURY, N. H.

1. O the bless - ings rich and ma - ny, Which are mine to  
2. E'en the path - way where I wandered Is il - lumed with

share to - day! All the fount - ains of God's good - ness Seem to  
heavenly light! Showing where are er - ror's foot - prints, Where the

o - pen in my way. Blessed fruits of sweet re - pent - ance,  
steps to glory's height. Lead me still, O Right - eous Pow - er!

Grown while strick - en 'neath the rod! Bless - ed les - sons  
Stength-en when I climb the steep: Guide me through the

of in - struc - tion Sent to lead me home to God!  
dai - ly sow - ing Till E - ter - nal Life I reap.